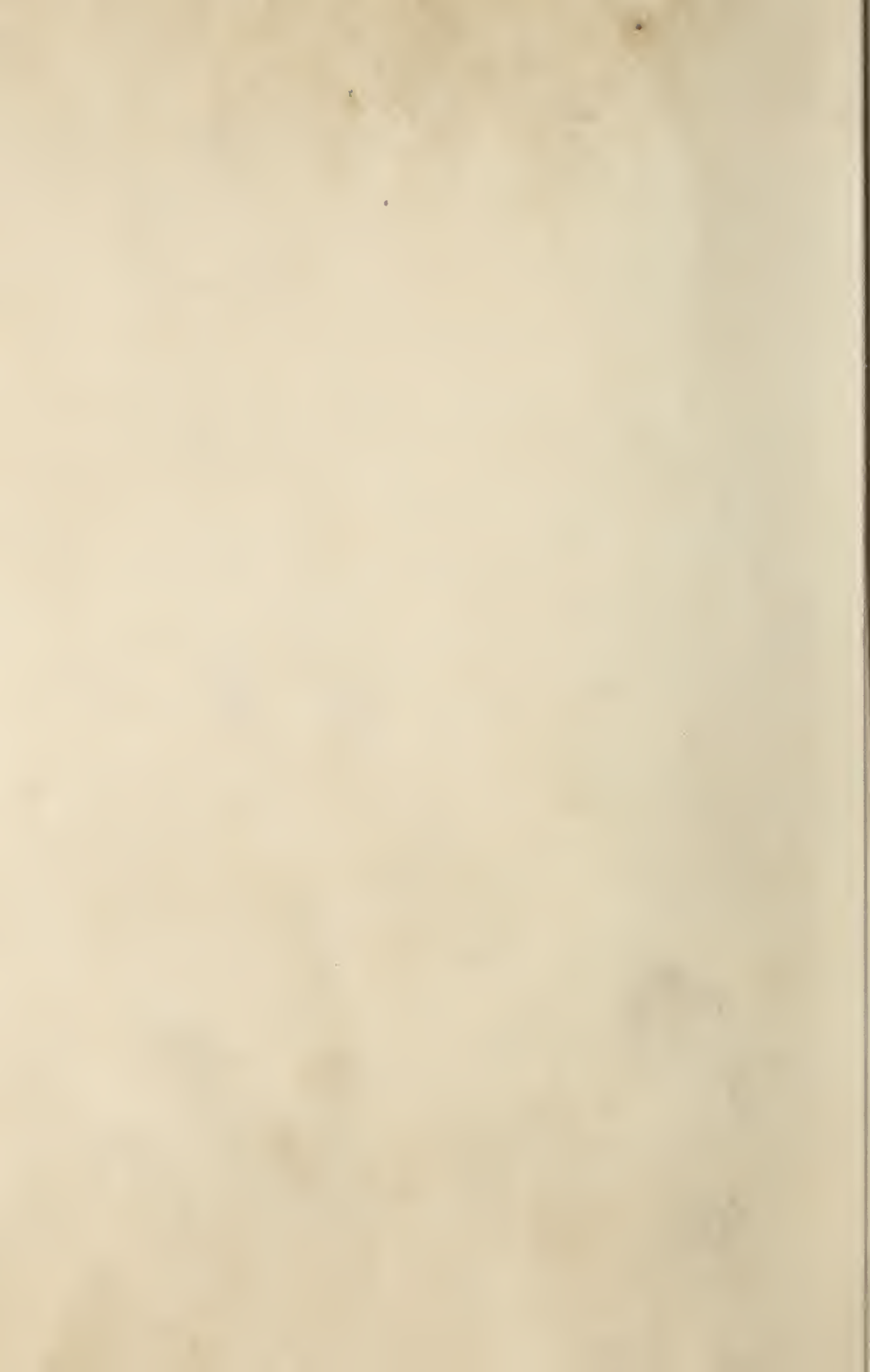


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AFRICA AND THE AFRICANS.

BY A NEGRO.*

The abolition of slavery in the United States was not an isolated phenomenon. It was an important link in the great chain of events which are leading up to the regeneration of Africa. A Negro writer of the present day on Africa and African questions, therefore, can neither forget American slavery nor the great American emancipation. He must, ever and anon, like the manumitted Hebrews of old, recall the "house of bondage," not only as the *fons et origo malorum* to a large portion of his race, but as the type and representative of all the oppression which has everywhere afflicted the Negro in the countries of his exile. He must also remember the great deliverance, when the door of his prison-house was forcibly opened and five millions of his race marched out into the open air of personal freedom, not only as the starting point for a large section of his people on a loftier and nobler career, but as an important step toward the amelioration and reconstruction of his fatherland—as Heaven's intervention in the solution of a great and intricate problem, as the pledge and proof of God's providential care and beneficent purposes for Africa and the African.

Before the abolition of slavery in the United States, it was generally taken for granted that, as things had been, so far as the Negro was concerned, so they would continue to be; that there was no other destiny for Africa than to be the hunting ground for unprincipled men of all other countries, and no other destiny for the Negro than to continue in servitude to the man-hunters and their abettors. And many an intelligent Christian thought he saw in the Bible a clear warrant for this view.

But hardly had the Negro come out of the house of bondage in America, when traditional views on the subject of his destiny began to fade away among the unwholesome superstitions of the past. Events began to direct attention to his ancestral home. The emancipation of millions

* Rev. Edward W. Blyden, D.D., of Liberia,

of people of a foreign and uncongenial race, in a country governed by republican institutions, could not but awaken serious reflections in the minds of the thoughtful. Here was a new problem for solution, and one which, to the minds of many, presented terrible contingencies. They could not conceive of five millions of blacks living among thirty millions of whites in any other relation than that of servitude, especially when servitude had been the uniform antecedent relation. But that relation had been abruptly severed. The five millions of slaves were now free men.

There were several proposals made for the disposition of this unwelcome and inconvenient element. Many thought that they would be sent to the Great West, and be formed into a "territory" of the United States. Others held that they should be absorbed into the body politic under reconstruction laws. Others proposed their concentration as free men and independent in the Gulf States. Not a few advocated their deportation to the West Indies, or Central America. A small number contended that an endeavor should be made to return them to the land of their fathers. For several years this last proposition was ridiculed and contemned, but it could not long be suppressed. It was founded upon a principle inherent in humanity. It appealed to the irresistible instincts and sympathy of race, and it has recently gained an immense popularity among the blacks. Organizations for emigration to Africa, called "Exodus Associations," are being formed among them. While we write this, we learn that near two hundred thousand are ready to leave for Africa. Those of the Negroes in the United States who comprehend this movement and aid it, and avail themselves of it, will be elevated, and will save their posterity from perpetual degradation, or, possibly, extinction. Those who ignore it, and fight against it, will be baffled and thwarted in all their attempts at elevation in the land of their former oppressors, if not crushed by the odds so overwhelmingly against them. This is the teaching of all history.

In the meanwhile, events have been co-operating for the opening of Africa. Scarcely had the emancipation proclamation been promulgated, when Livingstone disappeared from the civilized world, and lost himself in the wilds of Africa, just as the most intense interest had been excited in the work of exploration which as an humble missionary he had begun. In attempts to ascertain the whereabouts of the lost traveller, more and more of the country was revealed to the astonished gaze of the outside world; and in the fifteen years which have elapsed since the abolition of slavery in America, more has been learned of Africa by the civilized world than was ever previously known. Explorers from all the leading nations are entering the wonderful country from every quarter. One of the Sovereigns of Europe turns aside from the cares of State and from the great questions now interesting Europe, to give his personal influ-

ence to stimulate the work of African exploration and civilization. The Royal Geographical Society has shown its increased interest and determination in the matter, by instituting an "African Exploration Fund," to be appropriated "to the scientific examination of Africa (especially the central part of the continent), in a systematic and organized manner."* A proposition has been laid before the American Congress, for a preliminary survey of the countries east of Liberia, with a view to the construction of a railroad from Monrovia to Central Africa. In Africa itself, magnificence and beauty are being disclosed, where the most forbidding natural features were expected. More than one dozen lakes have been discovered in regions formerly supposed to contain only "trackless deserts of shifting sand." The continent has been crossed from east to west by youthful and enthusiastic explorers. So that the exiled African returning to the land of his ancestors, will not be journeying to a country of which he has no knowledge. The general ignorance of this continent, which only a few years ago prevailed, when it used to be said that "our maps of the moon were more correct and complete than those of interior Africa," can never again exist.

But, while every effort is made to explore and describe the country, very little attempt is made to study the Man of Africa. It is very natural that adventurous travellers should deem it the most important part of their mission to describe the country, to spend their time in telling of what the outside world is consciously and confessedly ignorant, and of which, therefore, there is the greatest anxiety to gather information. The geographical problem presses for solution. As to the Man, there is not this anxiety. The outside world thinks it knows the Man of Africa. Has not the Negro been seen as a laborer in every part of the world? Has he not for centuries been on the plantations in all the western hemisphere? Have not numerous travellers written about him, and has he not been minutely described by scientific men, from his skull to his heels? But it is beginning to be apprehended now by the more thoughtful, that, after all, the Man of Africa is not understood. There is now more thinking, writing, learning, and talking about Africa than ever before. Still the notions of Europeans are extremely vague about the Man. On two points only, they seem to be clear, viz.: first, as to the irrepressible or inextinguishable character of the Man—that he will not fade away or become extinct before Europeans, as the American and Australian aborigines have done; and, secondly, that in any calculations looking to the material improvement or aggrandizement of his native home, he cannot be wisely ignored. Further than this, all is dark to the European mind. Only the Negro will be able to explain the Negro to the rest of mankind.

We have travellers in Africa belonging to all the principal nations of the world, and all in a greater or less degree indulge in strains of dis-

* A Circular issued by the Royal Geographical Society, 1877.

paragement of the Man. And this not as a rule, and not even generally, from a desire to be unfair, but partly from preconceived notions of the Negro, imbibed from reading or hearsay in the course of their preparation for their journey; partly from the influence of their atmospheric surroundings in the field of their investigations; and partly, also, on the principle that it is easier to pull down than to build up; and there is a sort of fame attached to the great destroyer. The names of the builders of mighty pyramids may be forgotten with the ages, while the name of the destroyer of a magnificent temple has lingered in the memory of generations.

There is no possibility of entering Africa from the east or west without passing through a belt of malarious country by which the strongest constitutions are affected. A pernicious miasma receives strangers at the threshold of the continent. Their whole nervous system becomes disordered—the action of the liver is deranged. They become the prey of melancholy in its literal, etymological sense, and in this abnormal state of mental impressibility they take the most gloomy views of the people, and reproduce their own preconceived or favorite types of the African. In a letter to the *New York Herald*, Dr. Livingstone says:

“The irritability produced by disease made me pigheaded. The same cause operates with modern travellers, so that they are unable to say a civil word about the natives. Savages seldom deceive you, if put upon their honour; yet men turn up the whites of their eyes, as if deception showed an anomalous character in the African. Modern travellers affect a tone of moral superiority that is nauseous.”

And in his works he frequently warns the reader against accepting without qualification the statements of some African travellers about the natives. Dr. Johnson says, “Every man is a rascal as soon as he is sick.”

While, therefore, we duly appreciate the geographical or material results of the labors of modern explorers of Africa; while we cannot but admire their gigantic physical and moral courage, the inextinguishable faith in themselves and their destiny which sustained them in their perilous labors, we cannot admit that the philosophical results of their efforts have been satisfactory. When they attempt to transcend the physical or material, there is contradiction and confusion. There is want of clearness in the pictures they draw; and the most skillful and accurate delineator has succeeded in producing but clumsy daguerreotypes or distorted photographs of the superficial life of the people. The European world is only yet in the infancy of its studies in African psychology. No European statesman or philanthropist has yet even attempted to grapple with it. Far more difficult of settlement than the sources of the Nile, the intellectual character and susceptibility of the Negro will probably for ages yet elude the grasp and comprehension of

the most sagacious European. Livingstone was the first of modern Europeans to approach the source of the Nile and indicate its locality, so, likewise, he has come nearer than any other European to understanding the Man of Africa. And like all true philosophers, he never dogmatizes as to the results of his investigations in that direction. He of all travellers made the Man an object of his study, and the benefit of the Man the ultimate aim of his labors. "When one travels," he said, "with the specific object of ameliorating the condition of the natives, every act becomes ennobled."*

In his letter to James Gordon Bennett, under date November, 1871, he says: "If my disclosures regarding the terrible Ujijian slavery should lead to the suppression of the East Coast slave trade, I shall regard that as a greater matter by far than the discovery of all the Nile sources together."

The African is now judged by the specimens in exile and along a Coast more spoilt and debauched than benefited by foreign intercourse, just as the physical character of the interior was inferred in former times from the lowlands and swamps seen along the margin of the continent. No Roderick Murchison has arisen yet in the intellectual world to lay down with any definiteness the character of the mental landscape of the Negro. No Professor Hall has yet descried the remote satellite of his genius. Livingstone has come the nearest to fulfilling the office of such a philosopher. He had the first and most important pre-requisite to proficiency in that branch of study, viz., sympathy with his subject. He not only loved Africa, but the African. He had an instinctive appreciation of the peculiarities and varieties of African character and so remarkable a power of blending his observations into a harmonious whole, that he was able, in no little degree, to emancipate himself, notwithstanding his physical sufferings, from the trammels of his race prejudices, and with that insight and discrimination which a correct sympathy gives, to select the materials for his delineation of African character—dealing with Africans not only in their abnormal and degraded forms, upon which most travellers love to dwell, but studying the deeper aspects and finer capacities of the people. He has thus become the popular and most trustworthy teacher of the best portion of the Christian world with regard to the African.

Nearly all other modern travellers have regarded the Man of Africa with contempt in comparison with the natural features—the physical grandeur and material resources—of the country. *Solum melius populo.* Mr. Herbert Spencer, with the aid of his friends, has prepared a basis for a work on African Sociology, in the shape of a classified compilation of materials taken from the works of writers on Africa. But as his facts have been drawn so largely from second-hand sources, and from the writings of travellers whose observations were confined to very

* *Last Journals*, vol. i. p. 13,

small localities and made under the disturbing influence of disease, we cannot expect that the work, when completed, though it will be one of considerable merit and a monument of industry, will be a trustworthy guide. The author will have relied to a very large extent upon isolated cases and *ex parte* statements.

It has been to us a source of surprise and regret to notice that the *Westminster Review*, usually so fair and candid in dealing with the Negro, should have allowed itself, chiefly under the guidance of Sir Samuel Baker, to carry on a discussion on Africa and the African in the spirit and temper manifested in its article on *Slavery in Africa* (April, 1877). The Reviewer endorses as correct the superficial and contemptuous estimate of Negro character as given by Sir Samuel Baker. With the writings of Livingstone before him, and with numerous admissions in favor of the African from Sir Samuel Baker himself, the Reviewer yet makes every available use of Baker's works, not to accept his liberality, but to emphasize the suggestions of what we cannot but characterize as his inveterate prejudices.

The intelligent Negro traveller in foreign lands comes across four classes of Europeans. First, the class who are professionally philanthropic. These at the sight of the Negro, go into ecstasies over this "man and brother," and put themselves to all sorts of inconvenience to prove to this unfortunate member of the human race that they believe God hath made of one blood all nations of men, &c. The second class is composed of those who, at the sight of the Negro, have all their feelings of malice, hatred, and all uncharitableness excited, and who adopt every expedient and avail themselves of every occasion to give exhibitions of their vehement antagonism. The third class regard him with contemptuous indifference and care to exhibit neither favor nor dislike, whatever his merit or demerit. The fourth class consists of those who treat him as they would a white man of the same degree of culture and behavior, basing their demeanor altogether upon the intellectual or moral qualities of the man. To the cultivated Negro, of course, the last class is the most interesting to meet, and if he had his choice between classes first and second, he would choose the second. Writers on Africa and the African race may be divided into very much the same classes; and the race has scarcely suffered more from the violent antagonism of its foes than from the false and undue admiration of its friends.

Before pointing out some of the errors of the *Westminster Reviewer*, we will take a brief survey of the past and present history of the African slave-trade, and see how far it has introduced waste and disorder into Africa, and prevented the progress of the people. Of course we have no detailed account of the proceedings of the slave-hunters who captured the unfortunate creatures represented on Egyptian monuments; but we have pretty full accounts of the origin and character of the mod-

ern slave-trade, and we give here a summary from an able and well-informed source:

"Within two centuries after the suppression of slavery in Europe, the Portuguese in imitation of those piracies which existed in the uncivilized ages of the world, made their descents on Africa, and committing depredations on the Coast, first carried the wretched inhabitants into slavery. This practice, thus inconsiderable at its commencement, became general, and our ancestors, together with Spaniards, French, and most of the maritime powers of Europe, soon followed the piratical example; and thus did the Europeans revive a custom which their own ancestors had so lately exploded from a consciousness of its impiety. The unfortunate Africans fled from the Coast, and sought, in the interior parts of the country, a retreat from the persecution of their invaders; but the Europeans still pursued them, entered their rivers, sailed up into the heart of the country, surprised the Africans in their recesses, and carried them into slavery. The next step which the Europeans found it necessary to take was that of settling in the country, of securing themselves by fortified posts, of changing their system of force into that of pretended liberality; and of opening by every species of bribery and corruption a communication with the natives. Accordingly they erected their forts and factories, landed their merchandise, and endeavored by a peaceful deportment, by presents, and by every appearance of munificence to allure the attachment and confidence of the Africans. Treaties of peace and commerce were concluded with the chiefs of the country, in which it was agreed that the kings on their part should from this period sentence *prisoners of war* and convicts to European servitude; and that the Europeans should supply them in return with the luxuries of Europe." *

Thus began that horrible traffic which for generations has distracted the African continent. The discovery of America stimulated the traffic and intensified its horrors.

"Africans were deported to slaughter virgin forests, to test the capability of virgin soils, and to enrich both hemispheres with sugar, tobacco, cotton, and wines. And it is due to the terrors of its harborless Coast, the malaria of its mangrove swamps, its burning deserts, its dangerous beasts and reptiles, its impenetrable jungles, its wary tribes prepared either for fight or flight, that Africa was not entirely depopulated to satisfy the greed of Christian nations for slaves during the last four centuries."

Though under the pressure of enlightened Christian sentiment the traffic has been abandoned by Christian nations, still the continent is made to bleed at almost every pore. Notwithstanding all that has been written and said on this subject, those who have seen anything of the horrors of the traffic, which no pen can adequately describe, are sol-

* *Rees's New Cyclopædia*, art. 'Slavery.'

emply impressed with the necessity of urging continually upon the public mind, with every possible emphasis and reiteration, the importance of its suppression. Livingstone says:

“When endeavoring to give some account of the slave-trade of East Africa it was necessary to keep far within the truth, in order not to be thought guilty of exaggeration (a thing Livingstone always abhorred); but in sober seriousness the subject does not admit of exaggeration. To overdraw its evils is a simple impossibility. The sights I have seen, though common incidents of the traffic, are so nauseous, that I always strive to drive them from my memory. In the case of most disagreeable recollections I can succeed, in time, in consigning them to oblivion; but the slaving scenes come back unbidden, and make me start up at dead of night, horrified by their vividness.”

Sir Samuel Baker, in his *Albert Nyanza* describes an attack made upon a village for slaves, as follows: “Marching through the night, guided by their Negro hosts, their bivouac within an hour’s march of the unsuspecting village, doomed to an attack about half an hour before the break of day. Quietly surrounding the sleeping villages, they fire the grass huts in all directions and pour volleys of musketry through the flaming thatch. Panic-stricken, the unfortunate victims rush from the burning dwellings, the men are shot down like pheasants in a *battue*, while the women and children are kidnapped and secured, the herds of cattle are driven away, and the human victims lashed together, forming a living chain, while a general plunder of the premises ensues.”

In his *Ismailia* he says: “It is impossible to know the actual number of slaves taken from Central Africa annually. * * * The loss of life attendant upon the capture and subsequent treatment of the slaves is frightful. The result of this forced emigration, combined with the insecurity of life and property, is the withdrawal of the population from the infested districts. The natives have the option of submission to every insult, to the violation of their women and the pillage of their crops, or they must either desert their homes or seek independence in distant districts, or they must ally themselves with their oppressors to assist in the oppression of other tribes. Thus the seeds of anarchy are sown throughout Africa. The result is horrible confusion, distrust on all sides, treachery, devastation and ruin.”*

“Graves and numerous skeletons (says Cameron) testified to the numbers whose lives had been sacrificed on this trying march, whilst slave clogs and forks still attached to some bleached bones, or lying by their side, gave only too convincing a proof that the demon of the slave trade still exerted his influence in this part of Africa.”†

Schweinfurth, the German traveller, who travelled for some time in charge of the Nile slavers, and witnessed their diabolical proceedings, says that the “traders of Darfoo and Kordofan are as coarse, unprincipled,

* *Ismailia*, vol. i. pp. 4, 5.

† *Across Africa*, vol. ii. p. 256.

and villainous a set as imagination can conceive."

An avenging Nemesis must surely follow in the footsteps of such unparalleled atrocity and wickedness.

The *Westminster* Reviewer, with all these facts before him, and after quoting from Livingstone a statement which justly attributes the backward condition of Africans to the disturbing influence of the slave trade, chooses to select the very lowest tribes upon which to make his unfavorable comments, and from which to infer the character of the whole race, and seems to suppose that he clenched and riveted his disparaging work by introducing the following sketch of the Negro as furnished to his hand by Sir Samuel Baker:

"Negroes seldom think of the future; they cultivate the ground at various seasons but they limit their crops to their natural wants; therefore an unexpected bad season reduces them to famine. They grow a variety of cereals, which, with a minimum of labor, yield upon their fertile soil a large return. Nothing would be easier than to double the production, but this would entail the necessity of extra storeroom, which means extra labor. Thus with happy indifference the native thinks lightly of to-morrow. He eats and drinks while his food lasts, and when famine arrives he endeavors to steal from his neighbors. . . . Nothing is so distasteful to the Negro as regular daily labor, thus nothing that he possesses is durable. His dwelling is of straw or wattles, his crops suffice for support from hand to mouth; and as his forefathers worked only for themselves and not for posterity, so also does the Negro of to-day. Thus, without foreign assistance, the negro a thousand years hence will be no better than the Negro of to-day, as the Negro of to-day is in no superior position to that of his ancestors some thousand years ago."

Such is the indictment against a whole race drawn by an amateur philanthropist, who only saw portions of the people in one corner of the continent, where, by his own account, they are so harassed and persecuted by the slave traders that progress is impossible. None more eloquently or truthfully than Sir Samuel Baker has described the horrors of the slave trade and its blighting effects upon the country and people. "What curse," he asks, "lies so heavily upon Africa?" He answers: "It is the internal traffic in slaves. All idea of commerce, improvement, and the advancement of the African race must be discarded until the traffic in slaves shall have ceased to exist."

In a curious paragraph the Reviewer apparently apologizes for the slavers by involving the native chiefs who sell slaves in equal if not greater guilt, but in the very next sentence he recovers his mental equilibrium and sense of justice and tells us of "Crafty slave dealers, who under various pretexts, set chief against chief, knowing that whichever wins they will be the gainers, obtaining thereby the numerous slaves they covet."

There is nothing surprising in the fact that, under such circumstances, Africans sell each other. Who was it that sold those Angles whom Gregory saw in the slave market at Rome? Is it not well known that Saxon husbands and parents sold their wives and daughters? Did not slavery prevail in every country in Europe?

Now, suppose during the days of European ignorance and darkness, when the people sold their own children, the large alien populations of Asia had agreed to make constant incursions into Europe and stimulate the traffic in slaves. Suppose the result of the battle of Marathon had been different and Europe had become the vassal of Asia and Asiatic hordes had entered its territory for the purposes for which both Europeans and Asiatics have entered Africa, and had continued their depredations to this period, what would be the condition of Europe to-day?

It cannot have escaped the most superficial reader of African history that the ravages introduced by the slave trade have had a distinctly marked effect not only on the personal or tribal character of the inhabitants, but on their social organization—on the whole industrial and economic life of the country. Their condition for centuries has been one of restless anarchy and insecurity.

Both Livingstone and Baker describe regions free from the slave trade, where the peoples were superior and had many of the elements of progress; but they enjoy only a sort of insular immunity with all the disadvantages of such a position. Their-dwelling places are like islands in piratical seas, kept as it were constantly under martial law, with the means of defence always carried about or accessible at a moment's notice—forever on the alert to hold their own against the traders who menace them from every quarter. These regions the cowardly marauders avoid. Speaking of the warlike Baris, Sir Samuel Baker says: "I discovered that these people had never had any communication with the slave traders, who were afraid to molest so powerful a tribe."

Mr. Stanley, in his address at Cape Town in November last, when fresh from his great achievement of the discovery of the course of the Lualaba-Congo River, described certain inaccessible localities as follows: "I can assure you that on this map—and it will probably be the last part of Africa to be explored—there is a part close to Zanzibar which every expedition takes good care to avoid. It lies between Mombassa and Lake Victoria, and there lives there the ferocious tribe of the Wahomba. An expedition of a thousand men could go there and penetrate the country, but with an ordinary travelling expedition it would be impossible. Then there is the Somab country; I should like to see what travellers would make of that. And there is another district which would tax the skill of the best explorer, from the north end of Lake Tanganyika to the south end of Lake Albert Nyanza there is a pretty and very interesting district, but it is a country where you will have to

fight if you want to explore it. Here is another little district close to the West Coast, and yet in 200 years the Portuguese have been unable to explore it. Between St. Paul and a part called Ambriz, a distance of only 60 miles, there is no communication by land, and yet it is Portuguese territory. There are martial as well as pacific tribes.”*

Still, formidable as are the “martial” tribes, the exigencies of their condition are a perpetual bar to progress.

“We can scarcely enter into the feelings (says Livingstone) of those who are harried by marauders. Like Scotland in the twelfth and thirteenth centuries, harassed by Highland Celts on one side and English Marchmen on the other, and thus, kept in the rearward of civilization, these people have rest neither for many days nor for few.”†

The Reviewer, after getting the Negro down to the lowest possible point in the scale of being, to which Sir Samuel Baker in his aggressive dogmatism and satirical humor has reduced him, suggests the uselessness of endeavoring to educate him, in the ordinary sense and by the ordinary methods, we presume, of European education. He says:

“That the Negro is not incapable of civilization, has indeed been proved, yet the testimony of Dr. Livingstone would tend to show that education with the Negro does not necessarily fit him for helping to elevate his race. Educated blacks from a distance (says Livingstone) ‘are to be avoided; they are expensive, and are too much of gentlemen for your work.’”

With regard to the character of the “education” which the Negro has received and is now, as a general thing, receiving from his European teacher, and to the estimate which the Negro, as he rises in civilization, intelligence, and culture, will put upon that “education,” we venture to refer the Reviewer to articles dealing with this subject in *Fraser’s Magazine* for November 1875, and May and October 1876.

Then, as if struck by the injustice of his general line of argument, the Reviewer believes himself to have fallen upon instances which must beyond all cavil substantiate his conclusions. He proceeds:

“If it should be considered unfair to judge of the Negro in his present condition in his native land, ruined and demoralized as it undoubtedly is by the slave trade, no objection can be raised to an inference drawn from his condition as a free man in our colonies, or in those native free States to which he has been consigned by a freedom-loving people. If we look at the present state of Hayti, Sierra Leone and Liberia, the attempts of the Negro at self-government are not encouraging, these attempts seem generally to end in anarchy, in a burlesque of everything civilized, and constant revolutions.”

Then, as if still conscious of the unfairness of his position, the Reviewer adds: “It could perhaps hardly be otherwise; we can scarcely expect people down trodden for ages to develop at once on recovering their free-

* *Times*, Nov. 30, 1877.

† *Last Journals*, vol. ii. p. 143.

dom a love of order and an aptitude for civilization, which have been with us the slow growth of many centuries. All impartial writers are agreed in considering the *sudden* emancipation of the Negro as a great political blunder."

But the evil in so-called Negro civilized communities lies deeper than anything suggested by the Reviewer—deeper than the down-trodden condition for centuries of the people—deeper, far deeper, than their "sudden emancipation."

Among the evils wrought by the slave-trade, none has been more damaging to Africa and the Negro race than the promiscuous manner in which the tribes have been thrown together and confounded in the lands of their exile. And in dealing with the Negro question European writers overlook this fact altogether. The numerous tribes inhabiting the vast continent of Africa can no more be regarded as in every respect equal than the numerous peoples of Asia or Europe can be so regarded. There are the same tribal or family varieties among Africans as among Europeans. And the Reviewer does not seem to be ignorant of this. He says: "We must not lose sight of the fact that there are many races in Africa—that the typical Negro with prognathous jaw and woolly hair, who has been so eagerly sought as a slave in all ages, is quite as distinct from the Kaffir and from many of the races described by travellers in the interior, as from the diminutive Bushman, the feeble remnant of an older race now extinct."

This is true: there are the Foulahs inhabiting the region of the Upper Niger, the Mandingoes, the Housas, the Bornous of Senegambia, the Nubas of the Nile region, of Darfour and Kordofan, the Ashantees, Fantees, Dahomians, Yorubas and that whole class of tribes occupying the eastern and middle and western portion of the continent north of the equator. Then there are tribes of Lower Guinea and Angola, so much ridiculed by Winwood Reade and Monteiro; all these, differing in original bent and traditional instincts, have been carried as slaves to foreign lands and classed as one. And in speaking of them they are frequently characterised in one or two sentences. Now it should be evident that no short description can include all these people, no single definition, however comprehensive, can embrace them all. Yet writers are fond of selecting the prominent traits of single tribes with which they are best acquainted, and applying them to the whole race. So the Reviewer makes a disparaging inference as to the character and capacity of all Africans from the want of success which has attended the efforts of so-called Negro communities in Christian lands, who under the government of Europeans show no marked ability; or who, as in the case of Hayti and Liberia, have set up for themselves, as alleged, ill-contrived, unsuitable, or unstable governments.

In the first place, these Negroes, as far as they are purely African, do

not represent even the average intellectual or moral qualities of the African at home. The Africans who were carried into slavery were mostly of the lowest orders—of the criminal and servile classes—the latter of whom had lived for generations at home with “half their worth conveyed away,” and who it was not to be supposed would improve in manly qualities under the circumstances to which they were introduced in foreign lands. Only here and there a leading mind—a real Man—was carried into captivity. And where these did not succumb under the new conditions, and become “the foul hyena’s prey,” they invariably took prominent positions among their own people. In the United States and the West Indies there were numbers, whose descendants may be seen to this day wearing the mark of superiority, who were neither criminal nor servile in their antecedents. These inspired the respect, confidence, and even admiration of the oppressors of their race; and for their sakes the dominant class would have made large concessions to the African, but as no rule could be established to meet exceptional cases, they were obliged to deal with all according to the regulations established for the majority.

And where under the lead of the superior few of the race, as in Hayti, or under the philanthropic suggestions of the benevolent among their oppressors they are assisted in the establishment of a separate nationality, as in Liberia, still the specific gravity of the majority has a continual tendency to hamper and thwart the efforts of the minority.

There is a perpetual struggle between the very few who are aiming to forward the interests of the many, and the *profanum vulgus*, largely in the majority.

If any cannot imagine such difference between Negroes and Negroes, perhaps their imagination may be stimulated if we call their attention to differences equally as great which grew up between white men and white men in a highly civilized country. Travellers in the Southern States of America, before the abolition of slavery, described two classes of whites, the rich aristocratic planters and the poor, mean whites, “white trash” as they were sometimes called. They were described by all writers, especially by Mr. Frederick Law Olmstead, as “Loafers, squatters, dwellers in the woods, hangers on among the cities, amounting to several millions, and forming in fact a numerical majority, and about as ignorant, squalid, and brutal as could well be imagined. The dislike which the planters felt to the neighborhood of the poor whites on account of their thievish habits and contagious idleness induced them to buy out the poor whites as fast almost as they settled near them.”

Yet these people enjoyed equal social and political rights with the wealthiest or best educated whites. Now, suppose by some means, the comparatively wealthy few had been reduced to an equal pecuniary con-

dition with the "white trash," the latter retaining the numerical superiority, and they had been required or had undertaken to form an independent state on democratic principles without extraneous stimulus or repression, what should we naturally expect to be the result?

The cruel accidents of slavery and the slave trade drove all Africans together, and no discrimination was made in the shambles between the Foulah and the Timneh, the Mandingo and the Mendi, the Ashantee and the Fantee, the Eboe and the Congo—between the descendants of nobles and the offspring of slaves, between kings and their subjects—all were placed on the same level, all of black skin and woolly hair were "niggers," chattels, having no rights that their oppressors were bound to respect. And when, by any course of events these people attempt to exercise independent government, they start in the eyes of the world as Africans without the fact being taken into consideration that they belong to tribes and families differing widely in degrees of intelligence and capacity, in original bent and susceptibility.

But there is another element which seriously affects the problem and prevents a fair test of Negro ability in Christian lands. One of the melancholy results of the enslavement of the African by the European is the introduction on a very large scale of the blood of the oppressors among the victims, which even when largely preponderating over or evenly balanced with the Negro blood, is still reckoned, by what rule of fairness or on what principle of ethnology we cannot understand, as Negro blood. And in taking account of the deficiencies of Negro communities, where, as they are at present constituted in Christian lands, this element largely prevails, it is never considered as having any part in the production of the results deplored, but rather, at times, as imposing a salutary and restraining influence upon "Negro barbarism."

But however indifferent European writers may be to this subject, the doctrine of race is finding its way among and having its influence upon the intelligent colored or mixed people of the United States. One of their leading editors, the Rev. B. T. Tanner, D.D., in a lecture a few months ago suggested a new departure: "We are not Negroes (he exclaimed). Negro comes from the latin word *Niger*, meaning black, the American colored people generally are not black, therefore, scientifically, the term is wrong. Pure blacks are comparatively rare among us, and as much of a novelty to most of us as to the whites. We are simply colored people, and are neither Africans nor Negroes." *

If this is understood hereafter it will very much simplify the Negro problem, and the race will be called upon to bear its own sins only and not the sins also of a "mixed multitude."

The power of race is being more and more understood, and the tendency of the age—a just and wholesome tendency—is to assist the nations to group themselves according to their natural affinities; and Dr. Tan-

* *Christian Recorder*, Jan. 31, 1878.

ner could not help being seized by, and giving utterance to, the living conception of the age. It is becoming more and more evident that for the efficient and successful work of a race, whatever that work may be, homogeneity is an indispensable element. One of the worst difficulties which can beset a nation, especially in the early periods of its existence, is a heterogeneous people. Homogeneity is essential to harmony, and both are essential not only to effective working, but even to a permanent national existence.

It must be clear to the reader by this time when the *Westminster Reviewer* infers the character and capacity of the Negro race from the discouraging examples of the so-called Negro States he has cited, he has not been dealing with Negroes except to a very limited extent.

The history of Hayti shows that the Negro pure and simple has never had in that island a fair chance in the effort at constructing a nation. Toussaint L'Ouverture, who was the grandson of a powerful African chief, could lead thousands of his people, though of the hereditary servile class, to victory over their oppressors, but such leading minds were few in that large Negro population. Moreover, the Haytians never pretended to be solving the problem of Negro ability. The island has always, since the revolution, been held jointly by the African and the Celtic-African, with the odds largely in favor of the latter, growing out of superior educational advantages, if not of superior transmitted qualities from the paternal side, though grafted for the most part upon a servile stock.

With Liberia the case is different. Founded in Africa, it started with a purely Negro idea as the basis and ultimate aim. The foundation and entire superstructure was to be Negro. This, at least, was the idea of its philanthropic founders, and of its earliest settlers. Hence all white citizenship or alien participation in the political, if not social arrangements of the country, was excluded from the fundamental law of the land. Time, therefore, with the help of the winnowing process suggested by Dr. Tanner's discriminating definition, which, in the case of Hayti, will bring no change, where, perhaps, under the peculiar circumstances, no change is desirable, will bring Liberia more and more into conformity with the great idea which originated its existence. *

Sierra Leone is hardly yet beyond the influence of the conflicting and incapable elements which have for nearly a century been thrown from time to time upon its shores from captured slave ships. But the gradual improvement of inferior peoples brought from various parts of the

* The *Edinburgh Review* (January, 1878), in an article on "Stanley's Discoveries and the Future of Africa," after giving a brief but gloomy and not very accurate account of political affairs in Liberia, says: "The experience of Liberia appears strongly to show that the Negro is little capable of forming a State similarly organized to those of civilized nations. If a band of selected Negroes fail, what can be expected from a miscellaneous multitude of them?" The Christian world has had to deal with nothing yet but a "miscellaneous multitude" of Negroes, of whom even the *creme de la creme* are but sorry specimens of the race at home in its unimpaired integrity and manhood.

continent, under the influence at once restraining and stimulating, of British rule, will, in the course of time—if the effort is successfully made to annex and absorb, or at least incorporate, the powerful indigenous tribes in the neighborhood—make Sierra Leone one of the most important Christian Negro communities in the world. But even now, according to the Reviewer, “the success of Sierra Leone is sufficient to make Mr. Hutchinson and members of the Anti-Slavery Society desire to see a similar colony for liberated slaves established on the East Coast.”

[TO BE CONTINUED.]

From the British Mail.

A NEW EMPIRE FOR ENGLAND IN AFRICA.

The recent discoveries in Africa bring with them new responsibilities for the British Government. Hitherto the Navy has kept order on the Coasts and estuaries of “the dark continent,” and now a similar work will have to be undertaken on the rivers and lakes.

The territory in South and Central Africa brought within the natural guardianship of England by the discoveries of Livingstone, Burton, Speke, Baker, Cameron, and Stanley, forms an area of about two millions of square miles. These discoveries are so connected as to exclude any rival interest. From the northern boundary of the Cape group of colonies to the head waters of the Zambesi, and thence eastward to Lake Nyassa, and westward to the Portuguese Coast settlement, Livingstone covered nearly the whole of the ground, leaving but little to be gleaned by subsequent explorers. The equatorial discoveries of Burton, Speke, and Baker, including Tanganyika and the two Nyanzas, have been connected with those of Livingstone, and with each other by the enterprise of Cameron and Stanley; and now the whole course of the Lualaba-Congo, to the second degree of north latitude, has been added to the domain, thus giving to the guardianship of England a territory, inclusive of the previously explored and occupied regions of the south, equal to the whole of Australia, or to double the area of India. The great river, henceforth to be known as the Livingstone, whose course for 2,000 miles lies within the domain wherein no foreign explorer ever won laurels, is unquestionably one of the chief water-ways of the world, and for commercial importance may, in the course of time, attain an importance second only to that of the Mississippi. In volume it is excelled by the Amazon, and in the less important particular of length by three or four others, but in regard to capability of supporting on its shores a vast population, it is perhaps equal to any of them. Its navigable waters, with their large affluents above the Yallalla Falls, are estimated at upward of 2,200 miles in length, while the shores of the lakes—the sum of their circumferences—may be safely estimated at

4,000 miles, the whole presenting an extent of water privileges nowhere excelled in any equal inland area of the earth's surface.

The Portuguese have possessions on the two ocean frontages, but these do not extend to the interior beyond the Coast ranges, and their claim to the mouth of the Congo recently urged will assuredly be resisted. England has already entered into treaties with the chiefs of the lower reaches of the river, thus ignoring the alleged sovereignty of Portugal, and there is nothing to prevent the estuary and the portion of the stream which is navigable from the sea from being neutralized in the interest of the world's commerce. Gaboon, the settlement of the French at the mouth of the Ogove, is circumscribed by the discoveries of Stanley, and the great expectations formed respecting the importance of that river are doomed to disappointment. Not one of the numerous expeditions sent to explore it has succeeded in penetrating far enough to tap the upper navigable waters of the Livingstone, so that rival claims on the part of the French have been happily obviated, even if, as is fondly imagined by some, the Ogove should hereafter be found to be a bifurcation of the Livingstone. Our relations with Zanzibar are such that we need not fear obstruction to a line of free intercourse from the Indian Ocean to the lakes, and we are establishing vested interests in that quarter, which will justify us in keeping open the roads, the formation of which has commenced. The rejected application of the Seyyid for a ship or two from the British Navy should now be reconsidered, for everything that leads to unity of interest on the eastern Coast should be encouraged.

Even if no actual sovereignty over the new regions should be assumed, there must be a virtual protectorate. In the interests of civilized humanity, it will never do to allow one-fourth of the African continent to become a no-man's-land. The right of native kings to do all that is consistent with liberty and justice need not be disputed, but their prerogative to do wrong will have to be kept in check. Outrages on British subjects will have to be punished, and incidentally the traders of other nationalities will be protected. The churches and religious societies have lost no time in undertaking their share of the work of civilization, as the missions to three of the great lakes bear testimony. The slave-trade, although not quite extinguished, has been so hampered, and the profits of the business so trencched upon, that it is not likely to be much longer carried on, and legitimate commerce will soon flow along the pathways hitherto sprinkled with blood. The latest discovery should mark the commencement of a new era in the relations between heathenism and civilization, and it should make inevitable the decision of the British Government to adopt such energetic measures for the protection of commerce as shall be efficacious in giving safety to the whites on the one hand, and in securing a just treatment of the natives on the other.

The way in which England has sought to attain these ends on the sea-coasts is capable of improvement. Heretofore the protection of life and property has not usually been looked to until after they have been endangered. Outrages have been punished rather than prevented. The trading adventurer has preceded the civil and military authorities, and he has too often been the instrument of oppression, as well as its victim.

The wrongs have not been all on one side, and the administration of punishment has often fallen on the innocent equally with the guilty. These evils have been inherited with the system,—a system which grew out of the efforts to redress an established wrong, but which is not applicable to the conditions of intercourse with a region newly opened up. The question then arises how England should proceed to discharge the duties arising from responsibilities which have devolved upon her. The problem is not difficult of solution when the circumstances are clearly perceived and kept in view. The maintenance of order, the dissemination of the Gospel of peace, and the operation of commercial enterprise, should be initiated and carried on by equal steps, so that they may all flourish by mutual co-operation and interdependence. The first merchant vessel launched on the navigable reaches of the Livingstone, should, on its first trip, be under the convoy of an armed steam launch, so that the natives should have it made clear to them from the outset that they must lay aside all hope of obtaining any advantage by other means than fair dealing. The missionaries have been the pioneers on the lakes, and they will not lag behind on the rivers, so that the three allies—good will, order, and industry—may be brought into co-operation from the very outset. The prospects of this vast region—this newest world—are thus of the brightest, but all depends on a prompt recognition by our Government of the obligation cast upon it, of establishing a protectorate throughout the whole extent of inland South Africa, from the Cape to the outlet of the Albert Nyanza, and from the peak of Kilimanjara to the lower falls of the Congo. The first cost will not be great, and the economist may be soothed by the consideration that ere long the protectorate would be made self-supporting. The prospects are even such as to warrant the raising of a loan, to be eventually repaid by legitimate imposts on the trade which is sure to be developed. There is no need to do anything in a hurry ; but a settlement of the principles of action, the initiation of a definite policy, should be determined upon and made known to the world without loss of time. It may be urged, by way of a special pleading objection, that the latest discoveries are not British, the use by Stanley of the Union Jack having been forbidden by the Foreign Office, but the disability thus imposed upon him had reference only to the abuse of the flag in his contests with the native races. The precaution was wisely taken, and the prohibition was founded on the indisputable principle that no individual can assume a sovereign

prerogative which has not been delegated to him. The interdiction does not in the least alter the character of the discoveries, especially as they are so connected with the results achieved by previous British explorers that their united work must be dealt with as a whole. But even if the United States were to claim a share in the responsibilities and advantages of a protectorate over the regions bordering on the Livingstone, the claim might with advantage be conceded. If the new region is not to be exclusively English, it would, under a joint protectorate, be more broadly Pan-anglican, and the co-operation of the European and American branches of the race would be a circumstance of happy omen, for it is time that their estrangement should be brought to a close.

THE NORTH-WESTERN BOUNDARY.

The Marquis of Salisbury has intimated that the boundary question has remained an open one long enough. A settlement is to be arrived at as agreed upon in 1866. It was decided, then, that a Commission be formed consisting of five persons; two to be designated by each of the respective Governments, and the fifth by a neutral—the Government of the United States. Evidence of the Liberian claim to be taken on the spot; and the boundary of the Liberian territory to be determined. The English representatives have been designated. The English Government has chosen Sierra Leone as the place for the meeting of the Commission, and has intimated that the Liberian Government is at liberty to name the day. It has been decided that the Commission will meet in the month of January next.

Should our Government fail to send representatives, it has been hinted that it will be regarded as an abandonment of its claims, when all demands for indemnity for damages alleged to have been suffered by English subjects through the action of the Liberian Government in the territory in dispute will be enforced.—*The (Monrovia) Observer*.

CORRESPONDENCE WITH HAYTI.

The last *emeute* in Hayti has had the effect of producing a warm correspondence between the diplomatic representative of Liberia accredited to that Government, and the Haytien Foreign Office. It appears that Generals Tannis and Frontage Cheavlier, the leaders of the unsuccessful movement, took refuge in the Liberian Legation, together with others of their party. The Haytien Government demanded the delivery of the leaders, but agreed that the other individuals of lesser note should be allowed to leave the country. The *Charge de Affaires*, M. Lubin, refused to give them up, claiming in their behalf the right of asylum and expatriation as usual in such cases. The Minister of Foreign Affairs took

the ground that the Legations had no right given them by the Haytien code to shelter political offenders.

The Liberian representative, in reply, admitted the absence of law, but pointed out that the right of asylum had been permitted by each successive administration. But one Government had made an effort to break down the prescription and its application had been refused by the Government to whom the Foreign Office addressed itself on account of the unsettled state of the country.—*Ibid.*

MONROVIA SEMINARY.

Rev. R. J. Kellogg left New York April 12th, arrived in Monrovia, *via* England, May 25th, and on May 28th issued a circular announcing the proposed opening of the Seminary. The circular was heartily indorsed over the signatures of Mr. Gardner, President of the Republic of Liberia; James S. Payne, Ex-President; and prominent names in the Methodist Church of the country. The school was opened June 10th, when fifty-six pupils were enrolled, the number increasing by June 14th to ninety-one, with numerous other applicants waiting to be entered. Several of these students are from villages a few miles from Monrovia, who board in Monrovia for the purpose of attending the school. This is a very favorable beginning, even to those who were most sanguine concerning the prospects for renewing the enterprise. It is still more encouraging that, with three exceptions, all these pupils are paying their tuition fees and purchasing their books. There are five departments in the school—Primary, Intermediate, Higher English, Scientific and Classical, and Theological.

LETTER FROM REV. DR. PINNEY.

Since writing the following letter, Dr. Pinney has arrived at New York to confer with leading friends of education in Liberia. He is in excellent health, and expects to return to Monrovia by the first of December next.

“The brigantine ‘M. E. Thayer’ brought me to this capital of our young Republic in a very quick passage of just thirty days from land to land—from March 28th to April 27th.

“The coffee crop gathered from January to April was the largest ever known; and in addition to a ready sale for merchantable coffee at twenty-five cents a pound, there has been a constant demand for coffee seed prepared for planting, which, exported by steam lines to England, finds its way to Ceylon, Java, Brazil, and other countries, and brings a double price. A large vessel had just sailed for Brazil on my arrival with over 70,000 coffee plants from the Liberia nurseries. I have never before seen

such evidences of industry and hopeful activity in Liberia as are now apparent. Coffee farms are now the fashion, and the sons of merchants are leaving Monrovia and engaging in this culture on a large scale. I am told that the contagious industry has attacked some villages of natives, who, as a rule, have never planted any but annual crops—no trees.

“There is talk of calling a Convention for revision of their Constitution—much needed, in order to limit legislative extravagance, and provide for common schools and academies.

“The Liberia College is a feeble affair, and has hitherto received little care or aid. Now that the question whether it shall be suspended as premature, or be rendered more efficient, is urgent for a practical decision, and there is considerable interest developed. At a public meeting held ten days ago at Clay-Ashland, fifteen miles up the river from Monrovia, over 100 acres of good farming land, 100,000 bricks, some pledges of cash, one brick dwelling-house and lot, and other assurances of help were made, to aid in locating the College there. I am persuaded that the institution cannot be prosperous, unless self-support by labor on the farm is secured for the pupils. Those able and willing to support their children in a college course, are very few in Liberia. If a system as efficient as is now in operation at the Hampton Institute, Virginia, could be set in operation here, incalculable good would result to Africa and this Republic.”

THE OBJECT OF THE SOCIETY.

VIEWS OF PRESIDENT LATROBE.

Hon. John H. B. Latrobe, President of the American Colonization Society, was lately called on by a reporter of *The Sun*, of Baltimore, for an expression of his views on the subject of emigration to Africa. He expressed himself substantially as follows:

“It is a very great mistake, and not the less a mistake because frequently made, to suppose for a moment that the American Colonization Society has existed for the purpose of attempting to remove the colored people of the United States to Africa. The good sense of the original founders of the Society, including some of the most distinguished men in the history of the country, Bushrod Washington, James Madison, Charles Carroll of Carrollton, and Henry Clay, its first four presidents, would never have permitted them to imagine that the efforts of individuals, aided by the contributions of the States or the General Government, could ever make an impression on the four millions of colored people in the United States.

“What, then, it may be asked, was the object of the existence of a Society to which such views could have been attributed? It was simply to provide a place on the Coast of Africa, in a climate suitable to the

colored people, being that from which their fathers came, modeled after our own, to which the colored people of the United States might emigrate at their own expense, whenever they found it to be to their interest to do so. To the accomplishment of such an object the means of the American Colonization Society, humble as they have been, seem to have been sufficient, and there can be no doubt that Liberia, at the end of sixty years, is a home for emigrants far more advanced in all that constitutes comfort and free government than were the early colonies of Virginia at the end of between one and two hundred years after the landing at Jamestown.

"All colonizations since the world began have depended upon the attractions of the new home, or the repulsions of the old one, or both combined. The attractions of California peopled that State; the repulsions of England brought the Pilgrims to America; combined attractions and repulsions in the cases of Ireland and Germany cause the present emigration from those countries to our shores. Nor is there any reason why African colonization should be different in any respect from the colonizations that preceded it.

"Should gold be found in Africa, as there are those who believe at present that it will, that will be an attraction operating upon thousands. The attraction of an independent Negro nationality, where all power is in the hands of the black man, and where the white man would be even less than the black man is here, may operate upon others. Repulsion may be found in the competition for labor, in the prejudices of caste, and in the difficulties of circumstances as they affect the several individuals. All these are agencies wholly independent of any action of the American Colonization Society, and those who avow themselves as its opponents are in fact dissuading the colored man from exercising a volition which they themselves enjoy of bettering their condition according to their judgment.

"The work of African colonization is one, therefore, which in future must in the main be carried on by the colored people themselves. The Society in its annual expeditions send out too few to affect, in the most infinitesimal degree, the numbers of the mass. It may lubricate, so to speak, the hinges of emigration, preventing their 'grating harsh thunder,' but the door itself of emigration must be opened by the colored people, and by them alone. This would seem to be the view entertained by thousands and tens of thousands at the South, who, taking colonization into their own hands, as it was always intended by the Colonization Society that they should do, sent the *Azor* so recently to Liberia.

"That the expedition had been more or less disappointing to the sanguine persons who promoted it was to have been expected, but that they will continue in the future to repeat the blunders which have been so

severely commented upon is not to be expected. Neither is it to be expected that the expedition by the *Azor* will be the last sent from the South, and for a very plain and obvious reason—the causes which prompted it are lasting. A dissatisfaction on the part of the colored people with their condition since the war, which day by day is increasing rather than diminishing, will continue to operate.

“Whether the emigration to Africa, for which preparation has thus been made, ever takes place or not, must depend not upon the eloquence of colonization lecturers, if any there are, but upon the feeling of the colored people themselves. If they are satisfied with their position in America there is no law to prevent their remaining where they are, and they would be foolish to leave a certainty for the uncertainty that must always attend, in a greater or less degree, the transplantation of a family or people from one continent to another. If there are any, however, who are dissatisfied with their condition here, who see even in the remote future no prospect of social equality equalling their political equality, and who believe in the capacity of the colored man to maintain an honorable nationality beyond reach of influences that affect him here, Liberia may be worthy of his consideration.

“There may be many who suppose that the education of the black man in this country does not comport with the views of the colonizationists. This is a very great mistake. Colonizationists, on the contrary, have always advocated his education, whether he goes to Africa or remains in America. If he goes to Africa, Liberia will be better for his knowledge. If he remains in America, the better will he understand the law which governs him and the more docile will he be in his obedience. Indeed, colonizationists merely looking to emigration have regarded education auxiliary to it, believing as they have, that the more refined and accomplished in science, literature or art the black man may become, the more impatient will he be in America, where caste deprives him of the standing to which such a character is entitled.”

LIBERIA,—ITS RESOURCES AND PROSPECTS.

The continent of Africa is now occupying the attention of philanthropists, scientists and merchants in all civilized countries. To Americans, there is no portion of that continent that is more interesting than that in which the little Republic of Liberia is situated. That section of country, 600 miles long and 200 miles deep, is a home of Christianity and freedom, founded by Africans of American birth and training. The geographical position of Liberia, combined with the natural conformation of its surface, and the agricultural qualities of its soil, render it possible for this newly-established and increasing nationality to exercise

an important influence on the future development of civilization and commerce in that portion of the continent. Its enterprising citizens are endeavoring to make an intelligent use of the advantages which nature has so liberally bestowed on that highly favored country, especially in the enlargement of the area of coffee culture. The Liberian coffee is of such superior quality and so suitable for general cultivation that it promises to supersede all other varieties of that useful plant. The following articles on the subject appeared in the *London Times* and *Globe* for August 24th:—

“**LIBERIAN COFFEE.**—The prejudices and practices of coffee planters are likely to be revolutionized by the discovery of a new species of coffee on the West Coast of Africa—the *Coffea Liberica* or Liberian coffee—and its introduction into coffee-growing countries. The transplantation of this plant from its native soil to Ceylon, Brazil, and other countries, has been attended with such extraordinary results that the tree is likely in time to supersede the *Coffea Arabica*, the species now usually cultivated. Of little importance in its native country, the Liberian coffee becomes astonishingly productive when placed in the best plantations alongside or very close to its better-known rival; and it has this peculiarity—that, whereas the Arabian coffee flourishes at an altitude of from 2,000 to 6,000 feet above the sea-level, the Liberian variety thrives at from sea-level to an elevation of 1,000 feet. It is not certain, however, that it cannot be cultivated at a considerably greater altitude, in which case its value will be greatly enhanced. On an estate in Ceylon where the African plant has been tested, the enormous crop of two tons of coffee to an acre has been yielded. The plant is being tested in several other countries besides Ceylon. In Brazil, Venezuela, South Australia, Guatémala, Queensland, Fiji, Jamaica, and other lands, the seeds have been planted or young trees introduced. It is curious that hitherto England has been the principal centre of its propagation. Large numbers of saplings and many thousands of seeds have been distributed from London, where the tree has been cultivated under artificial heat. The seeds travel well, if packed in damp moss. One important feature presented by the Liberian coffee is its power of resisting the leaf disease which is so fatal to the planters’ hopes in Ceylon; so far, at least, the plants grown in that Colony have shown no signs of contracting the disease. There is little doubt that the Liberian coffee is destined to take an important place in the list of important vegetable products, and that it will be the means of introducing a valuable industry into countries which would otherwise not have thought of entering into competition with the coffee districts of South America and the East.”—*Times*.

“**A PROLIFIC COFFEE PLANT.**—The variety of coffee now usually cultivated and known as Arabian coffee (*C. Arabica*) is believed to have been introduced into the East from Abyssinia. After having been cultivated for centuries, and having spread from the oldest part of the Old World to the New, it is likely at last to be superseded by a variety of the same plant hailing from the opposite side of the Dark Continent. The Liberian coffee plant has been introduced into Brazil, Ceylon, Guatémala, and other well-known coffee-producing countries, where it is found to excel the plant which has hitherto supplied the markets of the world with the fragrant berry. So high is the estimation in which, af-

ter somewhat lengthened trials, the Liberian coffee is held, that as much as one rupee (2s.) has been paid for a single berry, or 1s. for a single seed or bean. On one estate in Ceylon where the new variety has been planted enormous crops have been grown. One single tree is said to have netted 6,000 rupees, or about £600, to its owner in one season, under the following circumstances: A neighboring planter, being desirous of testing the species, agreed to purchase the entire produce of one tree in order to plant the seeds, and to pay one rupee for every berry. In due time the crop was gathered, and was found to produce no less than 6,000 berries. On another estate as much as two tons of coffee to an acre have been collected and sent to market, a yield far more prolific than that of the ordinary Arabian coffee. In addition to these astonishing results, the Liberian coffee is believed to have an advantage over the kinds now cultivated in its power of resisting the attacks of the dreaded 'leaf disease'—the effects of the ravages of a parasite somewhat similar to the *phylloxera* among vines. It is also capable of being grown at much lower altitudes than its older rival, and so promises an enlargement of the area of this highly valued berry, and a corresponding diminution in its price."—*Globe*.

People in remote regions of the world who had never heard of Liberia are now hearing of it through its coffee. The London *Times* of August 28th contained a whole column advertising Liberia coffee plants. Orders are sent for seed and young plants from all the coffee-producing countries in the world. Thus it would seem that Providence has provided a means, not only for the comfortable support, but for the wealth of the thousands of hard-working and enterprising Africans in this country who are looking toward the land of their fathers; and it is to be hoped that the Liberian Government will know how to raise the revenue from this large demand for one of the most valuable products of the country. Why should not the Liberian Government, like the Government of Brazil, have coffee estates of its own from which to derive a reliable revenue? Instead of shipping their plants and seed to other lands, why should not the farmers sell them to the Government, and let a large Government Coffee Estate be established in each county? The Government could doubtless find the capital for this purpose.

While the enterprising of Europe are turning to account this valuable African product, the descendants of Africa in this country should not be indifferent to their rights and privileges in the matter.

Liberia is bordered inland, along its entire length, by an elevated and salubrious country, containing unexplored mineral treasures and inhabited by a friendly, industrious people anxious to receive the lessons in civilized improvements which the intelligent immigrant can impart. From all we can gather, there are no people in the world more ready and anxious to receive strangers of proper character and demeanor among them, and to work with and for them, than the tribes immediately interior of Liberia.

Not a few have gone from this country, even within the last ten years,

who are making a wholesome impression upon the wilderness and its inhabitants, causing the deserts to rejoice and the solitary places to be glad for them. And these pioneers will be doing a double service, if by their successful example they shall be able to kindle in the minds of their brethren whom they have left behind some small spark of their own enthusiasm for the work to be done in Africa, and convince them that their own Fatherland, so full of picturesque scenery and so rich in resources, is open to them, and within a few weeks only of the United States.

REFUTATION AND TESTIMONY.

A letter dated "Okalona, Miss., August 2d," addressed to the *New Orleans Times*, and copied by the Boston *Daily Advertiser* and perhaps other papers, purporting to give the experience of a returned emigrant named Alexander Morrow and what he says of Liberia, must have been inspired or written by a man seeing visions or dreaming dreams.

It is therein asserted that "about three hundred emigrants went out at the same time he did." But fifty-three persons, old and young, including Alexander Morrow, embarked on the *Liberia*, which sailed January 3, 1878. "An assessment of \$10 per head was levied upon them," and "they were also forced to deposit about \$1000 as a loan to buy provisions." No assessment was attempted nor deposit or loan received for any purpose whatever from Morrow or any of the people that accompanied him; the entire cost of their passage having been borne by the American Colonization Society. It also shipped with them, provisions and goods for their support and to meet the expenses of their settlement during the first six months after arrival.

Morrow and his fellow voyagers were received in New York with kindness and promptly transferred to the *Liberia*, where they were comfortably accommodated with roomy and thoroughly ventilated quarters on the main deck, and were furnished an abundance of good, wholesome food, properly cooked, and plenty of fresh water, until February 5th, when they were all safely landed at Monrovia, in better health generally than when they left their homes in the United States.

Other statements attributed to Alexander Morrow have still less foundation in truth, and are deemed unworthy of notice. What he is credited with saying about Liberia will be received there with derision, and may be allowed to pass in this country by the side of the spontaneous testimony of Dr. A. L. Stanford, the only colored Senator of the State of Arkansas, who visited Africa as a Commissioner in behalf of Freedmen, going and returning in the *Liberia*, as follows:—

"After travelling extensively in Liberia and observing the prosperous

condition of the colony, which the American Colonization Society has planted, and, I am convinced, firmly established, I am prepared to lend my aid in disabusing the public mind in regard to the noble efforts put forth by that Society in elevating the down-trodden Negro race. I now entertain very different views to what I held before. I verily believe that Africa is the natural home of the Negro, and that ere long the remnant of her descendants, wherever dispersed, will return to that land. Could not a deeper interest be awakened in the public mind in behalf of the people desiring to emigrate so as to render them more assistance? Could not some means be devised or plan adopted so as to afford them cheap transportation direct from the South? I do not think Liberia ought to be burdened with great numbers, at present, of the indolent, ignorant and immoral class of American Negroes. I favor a gradual emigration of the more enterprising, hard-working and intelligent class. I believe such a course would prove a blessing to Africa and to the race. I am preparing to return to Liberia with my family, which I shall do in a few months, Providence not preventing."

A NEGRO DIPLOMATIST.

OSBORNE, *July 30.*—This day had audience of Her Majesty: Edward Wilmot Blyden, Esq., Minister Plenipotentiary from the Republic of Liberia, to deliver new credentials, to which audience he was introduced by the Marquis of Salisbury, K.G., Her Majesty's principal Secretary of State for Foreign Affairs.

The above is taken from the London *Official Gazette* for August 2. Dr. Blyden has the honor of being the first Negro plenipotentiary of the first Christian Negro State in Africa ever received at a Court in Europe.

Dr. Blyden was educated in Liberia at the Alexander High School, of which he became principal. He resigned his position in 1861 to accept the professorship of languages in the new Liberia College. He held the post of Secretary of State during the administration of President Warner.

In 1866 he visited Palestine and Egypt, and afterward published an account of his travels in a volume, entitled "From West Africa to Palestine." In 1871 he resigned his professorship in the College and travelled in England. On his return to Africa he accepted the appointment from Governor Kennedy of Sierra Leone, of Envoy to the Pagan King of the Soolima country. His report on this expedition was printed by the Government and published in the proceedings of the Royal Geographical Society. In 1873 he was sent by Governor J. Pope Hennessy on another mission to a Mohammedan chief, three hundred miles north-east of Sierra Leone. In 1874 he was authorized to re-open the Alexander High School, on the St. Paul river, which is now in charge of an as-

sistant. In 1877 he was appointed by President Payne, Minister to England, and President Gardner has continued the appointment.

Dr. Blyden has contributed several articles to the *Methodist Quarterly Review*, in New York, and *Fraser's Magazine*, in England. His last paper, on "Africa and the Africans" appeared in *Fraser* for August, 1878, and is presented, in part, in the present *Repository*.

The 26th of July, the Liberian National Anniversary, was most pleasantly spent by Dr. Blyden, at luncheon with Dean Stanley; at a dinner at the Albion Hotel, given by the London School committee, at which the Lord Mayor presided, and in the evening at a large reception given by Mr. Samuel Gurney, where a brilliant company were assembled. He was also invited and attended the receptions held by Hon. John Welsh, American Minister, July 4th and 18th, meeting at the former Bishop Holly of Hayti, and at the latter Hon. John H. Smythe, the American Minister to Liberia.

Dean Stanley, on the evening of July 24th, entertained at his house a large company, to which King George of Bonny, Hon. John H. Smythe, Bishop Holly, and Dr. Blyden were invited. For the first time, it is believed, in the history of English society, have four persons of purely African descent so freely mingled with the *elite*.

Dr. Blyden has been chosen an honorary member of the Atheneum Club, one of the most aristocratic and exclusive clubs in London. On the committee who elected him are such men as Sir John Lubbock, Lord Carnarvon, Herbert Spencer, Viscount Caldwell, and Dean Church. The Marquis of Salisbury, the Foreign Secretary, is a member of the Club. Dr. Blyden is probably the first Negro who has been so honored.

RAILROAD FROM MONROVIA.

A correspondence has recently taken place between Dr. Blyden, Liberian Minister in London, and Mr. Welsh, the American Minister, on the subject of a railroad from the Coast of Liberia to the elevated interior, in which the latter, in his generous spirit, expresses his sympathy with the idea in the following terms: "The railroad as suggested is a work of paramount importance, and, to me, personally, it would be a cause of great gratification were the United States to aid your Government in its construction."

THE NEW SECRETARY OF STATE.

Rev. Garretson Warner Gibson, the rector of Trinity Episcopal church, Monrovia, has accepted the office of Secretary of State of Liberia. It is creditable to the sagacity of President Gardner and a hopeful sign for the Republic when, without regard to party or sect, he is aim-

ing to bring the talent of the country to the front. We are not ignorant of the views of Mr. Gibson as to the value of pushing the work of the Government to the interior and incorporating the native tribes. It is to be hoped that with the able and patriotic men associated with Mr. Gardner his administration will mark an important epoch in Liberian history.

DIPEOMATIC RELATIONS.

The importance of the step on the part of the Liberian Government in establishing a Legation in London cannot well be exaggerated, and Dr. Blyden is making its influence felt, not only in England, but on the continent of Europe and in America. The residence of a Liberian Minister with full diplomatic powers at the Court of St. James, and recognized personally in the highest social and literary circles, gives the whole national character of the Republic a new aspect and fresh significance in the eyes of the World.

THE GENERAL SECRETARY.

The friends of the Rev. Dr. John Orcutt will regret to learn of his serious illness, the result of a sun-stroke received in July. Many prayers will continue to ascend for his early and complete restoration to health and to the duties, which he has so long and faithfully performed as an officer of the American Colonization Society.

MOVEMENTS OF THE AZOR.

The bark *Azor*, which carried a company of emigrants to Monrovia under the auspices of the Liberia Exodus Association, has been chartered, since her arrival at Charleston, for a freighting voyage to London. We are informed that it is intended on her return, say in November, to again dispatch her with emigrants for Liberia. A late letter written from South Carolina says: "The interest in the *Exodus* movement is greater than it ever has been. The old friends, and many new ones, are buying shares, ten dollars each; and they are limited only by their scanty means."

AMERICAN COLONIZATION SOCIETY.

This Society, with less than \$2,500,000, has planted a Christian commonwealth upon the Coast of benighted Africa, which is in formal treaty with the principal powers of the earth. Such a result must commend the Society to thoughtful minds over the land. It is safe to challenge a more gratifying result with a like expenditure in any other philanthropic enterprise. And yet its grand mission is not fully accomplished. So far

from it, the past is believed by many to be but a prelude to its future usefulness.

Liberia needs more emigrants from this country. The people are willing and anxious to go; but most of them are unable to pay their passage. It is the business of the Colonization Society to give to them the necessary aid. It has rendered such assistance to more or less, annually, for half a century. The number colonized since the war is 3260. These constitute but a fraction of the applicants.

Contributions are invited for the dispatch of a company of select people, to embark in November next.

ARRIVAL OF EMIGRANTS.

Intelligence has been received of the arrival at Monrovia, August 10th, of the bark *Liberia*, which left New York, June 30th, with emigrants from Virginia, North Carolina and Florida, under the auspices of the American Colonization Society.

ITEMS OF INTELLIGENCE.

SETTRA KROO RE-OCCUPIED.—Readers of our publications in 1839-1850 were familiar with the name of this station, in Liberia, between Sinou and Cape Palmas. Three devoted missionaries at this place were not allowed to continue by reason of death. Afterwards an Americo-Liberian teacher was employed there for a number of years, but without much encouragement. Lately the Rev. T. E. Dillon has removed to Settra Kroo, at the request of the Presbyterian Board. He speaks of some encouraging circumstances, amongst which is the memory still held in honor of the Rev. Messrs. Canfield, Aylward and Sawyer.

THE BASSA DISTRICT.—Rev. J. H. Deputie, one of the presiding elders of the Liberia Conference, gives an encouraging account of his work. The church at Edna, under the care of Rev. G. W. Bryant, has enjoyed a gracious revival. At Buchanan, "the people have fallen into line upon the matter of self-support, and have taken upon their shoulders the support of all the institutions of the Church." The citizens of Edna have united their efforts, and opened a day-school of no mean importance, and pay their teacher a salary of six hundred dollars. Of a station among the aborigines, called King Joe West's Town, he says: "This is a very interesting place. Application after application has been made to our Conference for missionaries to go to these people. They have built one or two houses and a church for the missionary, yet no one has been sent to their relief."

BISHOP HOLLY IN WESTMINSTER ABBEY.—On Thursday, July 25th, for the first time, it is said, in the history of Westminster Abbey, a sermon was delivered there by a colored clergyman, the Bishop of Hayti. His text was St. Matthew xx: 23. The sermon was listened to with the utmost attention by the congregation. Bishop Holly was born, of free-born ancestors, in Washington, D. C. He was ordained Deacon in Michigan, and Priest in Connecticut. His consecration in Grace church, New York, to the Episcopate is, we are sure, too recent to be forgotten.

STILL SIGNIFICANT.—We formerly had a phrase in common use which represented missionaries as "taking their lives in their hands," when they went forth to their work.

In later years we have laid it aside as no longer possessed of force; but there are lands in which it still has significance. The original missionary party sent by the Church Missionary Society of England to Victoria Nyanza, in the interior of Africa, numbered seven. One died before the start from Zanzibar; one returned home in broken health; one, when half-way on the road, was sent back fever-stricken to the Coast, though he afterwards recovered, and has done useful work in constructing a wagon-road as far as Mpwapwa; one died on the shores of the lake in May last year; two were lately murdered by the natives, and one remains at the station. The men who go into such climates and meet such men must not count their lives dear unto them.

RIVER VOLTA.—There are now two new steamers on the Volta, the King Koffee and the Pioneer—one of them belonging to the Basle Missionary Society, and the other to Messrs. Miller Brothers and Co., of Glasgow.

MOZAMBIQUE TRADING COMPANY.—It is stated that the Portuguese have formed a company called the "Mozambique Opium Cultivating and Trading Company," with a capital of £178,000, for producing opium for the China market in the Zambesi valley, East Africa.

SNAKES AND GERANIUMS.—In South Africa the geranium is said to be proof against snakes, which are reported to avoid this plant as if it were poisonous. Though the flower of the geranium is scentless, the leaves contain a quantity of volatile oil, with more or less pungent odors; and it is stated that no snake will come near a bed of these flowers. A missionary in South Africa has surrounded his house with a cordon of geraniums, with the result that it is never visited by these unwelcome intruders. To the Kafirs is attributed the discovery of this property in the geranium.

WILD ANIMALS AND BIRDS.—The steamship Oder, from Bremen, brought to this country a shipment of wild animals and birds, valued at \$400,000, captured in Africa by the hunting parties of Reiche Brothers of Germany, who make a business of supplying menageries. One of the animals is a gnu or horned horse, for which \$50,000 has already been offered.

AFRICAN EXPLORATION.—The German Parliament has contributed \$25,000 to the German Association for African exploration, which provides the means for carrying on an extensive expedition under Herr Kohlfs. This is intended to traverse the Eastern Sahara by way of the Oases of Kufarah and Wajanga, and then to explore the water-shed between the rivers Shari, Benue, and Ogowai. An important element in the expedition will consist of conveyances capable of being used either as carts or boats, and an escort of twenty well armed Europeans. Another expedition under the auspices of the German Association is also about starting from Loando in a different direction. Dr. Fisher is also proceeding inward from Zanzibar, which is the favorite starting-point. The Belgian expedition will leave the Eastern Coast of Africa for the Tanganyika. France has just appropriated 100,000 francs for a scientific expedition to Central Africa, under M. L'Abbe Debaize. He is a young man of thirty-three, of fine education and attainments, familiar with Arabic, Coptic and some East African languages; and having passed special courses in divinity, astronomy and natural history, much is anticipated from his investigations. He sailed from Marseilles about two months ago, and is now probably at Zanzibar, fitting out for the proposed journey across Equatorial Africa.

APPOINTMENT OF A COLORED MISSIONARY.—The Colored Baptist Convention of Virginia, has appointed Rev. Solomon Crosby a missionary to Africa. In reply to their application to the Board of Foreign Missions of the Southern Baptist Convention to aid in securing a house for him, it responded as follows: "*Resolved*, That while our Board are not authorized to appropriate funds to any missionary work, not directly under their own control, they would urge our brethren of the Foreign Mission Board of the Colored Baptist Convention to go forward vigorously in their proposed undertaking of sending brother Solomon Crosby to Africa; and that the members of our Board, as individuals, pledge themselves to aid the other Board in securing the funds necessary for a house in Africa, for the proposed missionary."

RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY.

During the month of July, 1878.

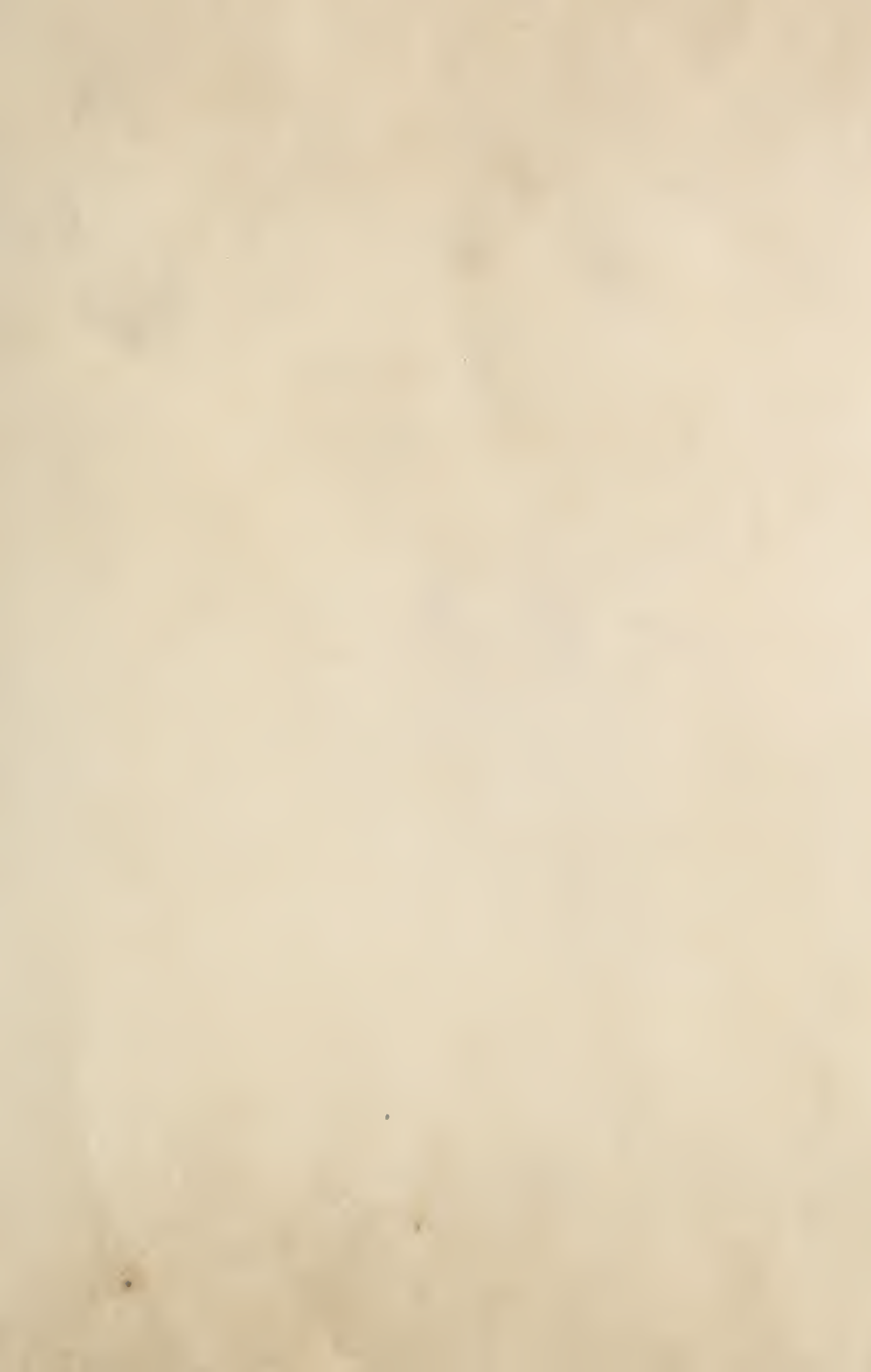
MAINE. (\$218.00.)		CONNECTICUT. (\$25.00.)	
<i>Bath.</i> Capt. John Patten, \$10; E. S. J. Nealey, Thos. Harwood, J. C. Ledyard, Rodney Hyde, ea \$5, 30 00		<i>Litchfield.</i> Mrs. Lucy Beach.... 20 00	
<i>Augusta.</i> Gov. Ab. Coburn, H. A. Dewitt, J. Dorr, ea. \$5..... 15 00		<i>New London.</i> Com. D. Mc W. Fairfax..... 5 00	
<i>Kennebunk.</i> Henry G. C. Durell, \$10; Mrs. M. M. Sewall, Captain Thompson, Hon. J. T. Dana, ea. \$5; C. L. Littlefield, \$2; Mrs. R. S. Smith, Dr. Ross, ea. \$1..... 29 00		RHODE ISLAND. (\$90.00.)	
<i>Hallowell.</i> Mrs. Chas. Dammer, Col. Masters, ea. \$5; Deacon S. Paige, \$3; Miss Ellen Gardner, \$1 14 00		<i>Bristol.</i> Mrs. M. De W. Rogers and sister 50 00	
<i>Bangor.</i> Mrs. H. E. Prentiss, Rev. Dr. Field, E. S. Coe, ea. \$5..... 15 00		<i>Newport.</i> Miss Ellen Townsend, \$30; Rev. Dr. Thayer and wife, \$10..... 40 00	
<i>Portland.</i> N. Cummings, James H. McMullen, ea. \$10; Mrs. Wm. Moulton, Mrs. H. M. Ellingwood, Dr. Israel T. Dana, J. S. Ricker, Hon. J. Howard, A. L. Gilkey, J. Maxwell, ea. \$5; W. Ryan, D. H. Ingraham, D. Keasar, ea. \$2; Mrs. H. B. Brewer, \$1 62 00		NEW YORK. (\$50.00.)	
<i>Biddeford.</i> R. M. Chapman, \$10; W. P. Haynes, E. P. Morgan, ea. \$5; T. H. Cole, \$1..... 21 00		<i>Brooklyn.</i> Mrs. Margarette Dimon..... 50 00	
<i>Gorham.</i> J. A. Waterman, J. A. Hinckley, Mrs. H. M. Tyler, ea. \$2; H. S. Hinckley, M. E. Patten, ea. \$1..... 8 00		NEW JERSEY. (\$0.25.)	
<i>Saco.</i> R. F. C. Hartley, \$5; E. P. Burnham, Miss A. Perkins, ea. \$2; Tristi & Jordan, \$1..... 10 00		<i>Princeton.</i> Bal. of Proxy Agency Collection..... 25	
<i>Brunswick.</i> Miss Emeline Weld, \$4; Geo. C. Crawford, \$3; Rev. Dr. Woods, Mrs. A. F. Boardman, Prof. A. S. Packard, ea. \$2; Dr. Asher Ellis, \$1..... 14 00		PENNSYLVANIA. (\$50.00.)	
NEW HAMPSHIRE, (\$1.00.)		<i>Philadelphia.</i> F. G. Schultz..... 50 00	
<i>Portsmouth.</i> Cash..... 1 00		KENTUCKY. (\$30.00)	
		<i>Burlington.</i> James M. Preston.. 30 00	
		OHIO. (\$10.00)	
		<i>Glendale.</i> Miss Mary Vance..... 10 00	
		RECAPITULATION.	
		Donations..... 474 25	
		Rent of Colonization Building..... 150 16	
		Total Receipts in July..... \$624 41	

During the month of August, 1878.

VERMONT. (\$37.85.)		RECAPITULATION.	
<i>Essex.</i> Annuity of Nathan Lathrop, \$38.00, Less, premium on draft, 15cts, by S. G. Butler, Ex. 37 58		Annuity..... 37 85	
AFRICAN REPOSITORY. (\$1.00.)		African Repository..... 1 00	
Ohio..... 1 00		Rent of Colonization Building..... 170 16	
		Interest for Schools in Liberia..... 29 20	
		Total Receipts in August..... \$238 21	

During the month of September, 1878.

NEW YORK. (\$100.00.)		RECAPITULATION.	
<i>Kingston.</i> A family contribution, 100 00		Donations..... 200 00	
INDIANA. (\$100.00.)		Rent of Colonization Building..... 170 18	
<i>Shawnee Mound.</i> Jesse Meharry, Esq.,..... 100 00		Interest for Schools in Liberia..... 90 33	
		Total Receipts in September.. \$460 51	



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